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The double meaning of *διαθήκη*, "covenant" and "testament," is explained by the fact that the Roman will was a contract *inter vivos*. *Διαθήκη* is a covenant, but a covenant relating to an inheritance; it is a testament, but in the sense of a contract by which a bequest is made. In Gal. 4: 1-2 the "tutors and governors" are the Roman guardian and his steward. The guardian of the nation, the Mosaic law, holds absolute sway until the advent of the Messiah, as the guardian did during the minority of the child. Dr. Ball's lucid and convincing use of well-known features of the Roman law, in the explanation of difficulties in the Pauline epistles, illustrates the value of a knowledge of civil jurisprudence in the first century on the part of interpreters of the New Testament.

Under the title "Roman Law in Church Formularies" the author shows that the form of contract known as *stipulatio* has been imitated in the baptismal service and in the office of matrimony. In the essay on "Roman Law in Ante-Nicene Theology" he traces the use of the word *persona* in reference to the Trinity back to Tertullian, who used the term in its legal sense, as denoting, not the individual as such, but the particular status or condition of the individual. In "St. John and Philo Judaeus" the limits of the evangelist's indebtedness to Philo are defined with much exactness. "New Testament Quotations from (1) Canonical, (2) Deutero-Canonical, and (3) Uncanonical Scripture" is an interesting study. Among passages quoted from the Septuagint, interpolations, mistranslations, and intentional variations from the Hebrew text are recognized. Quotations from the book of Enoch are treated most fully. The use of the phrase "Son of man," in Enoch, with reference to the Messiah, suggests to Dr. Ball the possibility that Jesus, in applying that title to himself, is to be understood as asserting his messiahship rather than his humanity.

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DIE EINSETZUNG DER HEILIGEN EUCHARISTIE IN IHRER URSPRÜNG-  
LICHEN FORM, nach den Berichten des Neuen Testamentes  
kritisch untersucht von WILHELM BERNING. Münster i. W.:  
Aschendorff, 1901. Pp. viii + 260. M. 5.

THIS volume is critical in form, dogmatic in spirit. Thus, *e. g.*, it seeks to restore the original text of the report of the Lord's Supper, not only the original Greek, but also the Aramaic back of the Greek;

but, at the same time, the author thinks it "self-evident that he who does not regard Christ as true God must reject the literal interpretation of the words of institution."

The book enters the domain of the higher and the lower criticism, discussing questions of authorship and of the originality of various texts, which it does with ability, but it enters this domain of criticism under heavy bonds. The Roman Catholic doctrine of the eucharist is tacitly regarded as above criticism. The volume is rather a critical apology for the Catholic doctrine than a critical study of the text.

Dr. Berning's positions may be briefly illustrated. Thus he decides against the reading of Codex I in Luke 22: 19, 20. The shorter text (favored by Westcott and Hort) is regarded as a copyist's abbreviation.

Dr. Berning leaves us in doubt as to what Paul received from the Lord in regard to the supper. At one time he says that "Paul received from the exalted Savior the facts on which the teachings, and therewith also the significance of the holy eucharist, are based;" and, again, he speaks of "the dogmatic teachings and facts concerning the holy eucharist which Paul received," and distinguishes from these "the exact knowledge of the separate parts of the ordinance and the verbal report."

The author regards it as certain that Jesus explicitly commanded the repetition of the supper.

The surest witnesses of the apostolic form are Matthew and Mark. Luke's report is of secondary value. The four oldest liturgies are thought to have some confirmatory value in determining the original text.

The words of 1 Cor. 11:25, "This do," are held to contain the apostle's authorization to present the same "sacrifice" which Jesus presented.

These details may sufficiently illustrate the character of the book before us. It should, however, be added that Dr. Berning's work is free from all polemic against Protestantism. Its tone throughout is sober and dignified.

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NEW TALES OF OLD ROME. By RODOLFO LANCIANI. Boston and New York: Houghton, Mifflin & Co., 1901. Pp. 348. Illustrations. \$5 net.

IN his *Ancient Rome in the Light of Recent Discoveries*, and in *Pagan and Christian Rome*, Signor Lanciani has already shown what